

The other world revolution

0. A mass rally by the NSDAP. on May 8, 1939 in the Berlin Sports Palace, which was the “VB.” activists as a thank you and recognition for their commitment, used Reichsleiter Rosenberg as the editor of the “Völkischer Beobachter” to give a coherent ideological argument with the To carry out thoughts of the French Revolution. He contrasted the creative forces of our time with all the problems and the resulting political and ideological consequences that characterize the struggle between National Socialism and Western liberalism.

1. Increasingly, even a biased look shows that the events of the new world political life bear all the characteristics not only of a state and social crisis, but also of a great spiritual and ideological crisis. The peoples of the so-called victorious powers had returned home after the Versailles dictate with the naive assumption that one could wage the greatest war in world history without having to change the structure of life. It was believed that the purely material damage of the war could be healed through the German separated territories and the extorted tributes from the German nation, and then the old bourgeois life could be carried on again. Only in the last few years, after the National Socialist movement had to face the problems of fate directly and solve them, did the rest of the peoples also begin to understand, because of the social and political convulsions that occurred everywhere, that the old conditions of the carefree capitalist in any case Time are irretrievably gone. Only today are they beginning to see – albeit still represented by a few personalities – that the world war itself was the catastrophe of an old way of life. Today's convulsive cry for a so-called democratic world order only shows the efforts of the circles still ruling today to hold on to their positions of power, but lacks the inner persuasive power and is not a sign of revolutionary, sweeping strength, but rather a sign of intellectual and well-developed strengths relaxed character.

2. We National Socialists are convinced that an epoch is coming to an end which is marked on the one hand by many social revolts of desperation, on the other hand by the National Socialist and Fascist revolution. Especially in these days, when voices filled with hate rush over to us from many countries, it is necessary that the inner attitude of our movement is firmly worked out in the political struggle of the day and that its conviction, unshakable, is brought to consciousness again and again.

3. In France, preparations have already begun to celebrate the commemoration of the so-called great French revolution. There they are celebrating the 150th birthday of this revolution, they are celebrating the day when the Bastille in Paris was stormed and the prisoners of the old King's regime were freed. With the terrorist attacks of the French Revolution of 1789 – 1793, an old way of life was actually eliminated not only in France, but progressively in all countries. In Prussia many fortresses surrendered almost without fighting, which cannot be explained by ordinary treason, but by the fact that here too a world had grown tired of the old regime and was also a basis in the ideas of the thinkers of the eighteenth century for Prussian-German life. The French armies, who wanted to bring reason and humanity to the whole world, appeared, as it were, as the champions of an epoch longed for by many in Germany itself.

4. None of us will want to dismiss a movement that goes through all peoples in just a few words. We had to wage a head-on battle against the final political effects of these ideas of 1789 in the so-called

German democracy; but we also know that we cannot blame the thinkers of the German Enlightenment directly for this Jewish corruption after 1918; for the replacement of the old absolutist regime by a new era was a historical necessity. Overcoming the bloody age of the ecclesiastical inquisition through the teaching of tolerance was undoubtedly an act in which we also participate, and the freely awakened thinking in the time of the German Enlightenment belongs to the spiritual line of ancestors of our time, which we do not want to miss. Internally, however, this ties in more to the Lutheran Reformation and not to the French revolution. This revolution remains the attempt to oppose a medieval universalism with an equally rootless democracy, an enterprise that rose against the aristocratic laws of nature, gathered many enthusiasts and dreamers, but also paved the way for many conspirators and political speculators. When the 150th anniversary of the French Revolution is celebrated on July 14th of this year, one can be sure that the so-called democratic world will once again open up huge world propaganda here to demonstrate the glories of world democracies. But it seems to us that the ringing of joy, which is already intrusive, is only a ringing of the grave about a passing age. For what was once the boom and revolutionary death of an unbearable condition, as in the 18th century, has descended into all the lows of a degenerate socio-political life. With the emancipation of the Jews began the betrayal of Europe, and the Negro emancipation, which is basically allowed today and is already symbolized by black state secretaries, is a new step which, if it will produce further political results, must bring about the demise of a whole great culture.

5. On May 6, the French radio began the great propaganda for the idea of 1789. It declared that the French Revolution had achieved equality for all people. What it would have brought was the freedom of the peoples in general. The Declaration of So-called Human Rights was touted as an incomparable document, as a foundation for the whole civilized world.

6. In view of such, one may say, audaciousness towards the thinking humanity of our day, we want to state here briefly that the vaunted equality of races and peoples and the assertion that race and color are only superficial differences are probably among the most stupid Include assertions that have ever moved political life.

7. At a higher level of thought some philosophers, in a magnanimous upswing, set themselves the goal of educating the whole human race. They had believed that an education in humanity could overcome existing enmity-oriented differences. This sense, based on world history, was generous with individuals. The doctrine of equality as a political proclamation could at best be understood as an error of a zeitgeist, but to refer to it in the 20th century in all seriousness through broadcasting as the basis for all civilized peoples shows the intellectual backwardness to an almost frightening degree. As far as the freedom of peoples is concerned, only a historical statement is made if one declares that the democracies were not a hair less bellicose than, say, the armies of earlier times. And finally, if one looks at the history of the French Revolution and looks at the people who worked in it, it is not only us, but also well-known French historians themselves, that it was among the Estates-General that met that the Revolution carried out, as well as not a single major political mind has worked. Little intriguers debated tediously and chatted for years in Paris, one day enthusiastic about a torrent of phrases and after a few days already inclined to the opposite due to the intrigues of another. A cackling society, thanks to the king's indecision and incompetence, then developed into a breeding ground for bloodthirsty philistines who had gone wild, until this whole senseless nonsense was defeated by a military dictator, Napoleon. The

only one who stood out noticeably from this swarm, Count Mirabeau, was, as it were, an example of how this maddened intrigues talked to death and finally made impossible a political idea that wanted to insert the revolution into old French traditions. Mirabeau, undoubtedly disreputable as a character, often unfree in his actions because of his indebtedness to Jewish usurers, was nevertheless a strong political intelligentsia who understood that the history of France did not begin with the helpless speeches of the Estates-General. He passionately stood up for the freedom of the 3rd class and for the abolition of survived privileges; none the less, he also called for a stable government capable of really leading a people. He wrote: it would be awkward for the government to make France parliamentary. Through many years of compromise, this sentence has undoubtedly been the guiding star of the only head that the French Revolution up to Napoleon was able to raise. This sentence in particular already means the anticipation of an assessment that we have to make today after 150 years of the idea of a so-called parliamentary world democracy. So that we are properly understood: the revolution of 1789 with its consequences was not the birth of a new, large and strong political system of forms, but was the helpless collapse of old, albeit long rotten, orders. If this idea had been confined to France in the future, none of us would have reason to fight against it in public political meetings, but would have quietly granted France the happiness of her life that she wanted. But today, after the devastation that this revolutionary ideology has left everywhere, to speak of it as the basis of culture shows that the thinking ability of the awakened peoples is underestimated. The bitter experiences with parliamentarianism and corruption have brought people up to a political judgment that they can no longer be overturned by such really helpless lamentations. And that must be made clear. It is now possible that the democratic idea, which at its core has no hierarchy and no inner achievement, but rather the forced equalization through unscrupulous business conduct as its goal, would not have had such devastating effects as we are observing today, if not a new appearance in history would have particularly clearly revealed its life-threatening basis.

8. Around the middle of the 19th century, the age of technical industry broke out across the world. Experiences and inventions as the result of 400 years of research now crowded together in a dizzying hurry, one discovery chased the other and was able to experience its economic exploitation in the shortest possible time. A whole army of enterprising but also unscrupulous people seized these opportunities. The consequence of this development, however, was that two generations of almost all peoples were thrown into misery in indiscriminately assembled industrial locations and cheated of their fate. The world of that time is helpless in the face of this suddenly rising social question, could no longer cope with the great collapse of fate, and it is precisely in this epoch, which would have required a strong organizing hand, that the industrial age coincided with the now politically victorious democratic idea . It is humanly and politically understandable when desperate millions now uninhibitedly surrendered to a fascinating idea and then prayed to an international as a solution to their misery. It is also a naturally necessary effect that the now emancipated Jew sucked himself into the wounds of the peoples as a parasite to a greater extent and thus, instead of helping them heal, opened these mouths even wider.

9. Through the connection of a boundless democratic idea with the social crisis, the preconditions for the radical Marxist movement were given. For this reason – as we National Socialists said from the beginning, and world politics once again proves us right today – one cannot write the history of our time without understanding it as the result of the French collapse of 1789. The eighteenth century had the power to break ties that have become rotten; but he lacked the creative power to create new bonds for European life. Where ties were nonetheless present, they were not the result of democratic thought, but the effects of traditions that went far deeper into the past. Because neither the history of the German nor

the French people begins with 1789, but goes back far into the centuries, even into the millennia; this intellectual-political fate and the primordial elements of the national character tamed again and again those forces which had been released by democratic anarchy.

10. The fact remains, however, that once in an epoch of transition the French and – albeit different from it – the British democracy had authority over the whole of Europe. A large part of the foreign policy of these states was contested with this idea. The cultural propaganda of these countries largely influenced the young nations of the European East, for example, and initiated the development of their new popular life. Today we are faced with the fact that many rulers still refer to this world of ideas from 1789, but that millions and millions have left the altars of democracy and either thrown themselves into despair or according to new, stronger laws keep an eye out for existence. This fact, felt by so many today, means that democracy, which was once an authority, no longer has such an authority and that more and more peoples are finally beginning to lose faith in the saving and regulating power of democracy.

11. Once the democratic idea was put to its decisive test on an almost global political scale. That was in Versailles in 1919! Germany was broken by betrayal. In fact, all the power in the world lay in the hands of the prime ministers of the so-called democratic states. If ever, great statesmen had the opportunity here to guarantee justice and future life to an entire continent and to implement wise decisions. At that time there was the possibility of fulfilling the “freedom of the peoples”, that “basis of all civilization”, the “human rights” of which the Parisian propaganda speaks today as the great ideas of the “great revolution”. The validity and viability of an alleged democratic humanity could never be more forcefully demonstrated than at Versailles. In reality, however, it became clear that nothing was left of the former inner beliefs of the thinkers and enthusiasts – not the beneficiaries – of the eighteenth century but an instrument for the degenerate political and social passions of the terrible age of an epoch of decline. A horrible and yet in a given possibility still great hour found hateful little dwarfs who did not bring peace to Europe, but tried with sadistic lust to cut up the living bodies of the peoples, thus never more peace and quiet, but only hate and unrest Rule peoples. This was not done in order to serve Europe, for example, but to fragment Europe and make it an always usable instrument of the conspiratorial circles in the cosmopolitan cities of the West and of a Jewish international stock exchange.

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Translation results

12. What did the great democracies promise the world when they incited the peoples to war against Germany? They had declared that this war was the last and that after the victory of world democracy peace and prosperity would come to all peoples. The program of this campaign of agitation and hatred against Germany can be summed up in three terms: a world culture was preached as the culmination of all great aspirations of the peoples, a world economy as the end of social turmoil, and world peace as the desirable longing of the best of all nations. These slogans, prepared for decades by a lodge and Jewish press, were undoubtedly found by believers. Millions actually believed inwardly in the possibility of being able to unite the cultures of all peoples and felt themselves to be the bearers of a necessary moral

crusade. In view of the turmoil and the hardships of the economy, millions also believed in the possibility of a situation where the victorious states would introduce social justice and regulate world trade in such a way that no one would suffer from hunger due to disorder and mismanagement. The belief in the fair distribution of goods thus also became a part of the program of democracy. And finally, the idea of world peace seemed to some people to use their energies again to serve the future welfare of all nations. These ideas were believed, and even in many in Germany, which was attacked, the enemy propaganda succeeded in awakening a belief in the honesty of the intentions and the possibility of these war aims. In reality, however, there was an unscrupulous capitalist behind these trashy phrases World that occasionally spoke openly cynically about the real driving force behind this war. The words of the Jewish-American journalist Isaak Markussohn, who said at a banquet during the war: During the war, the business venture is the greatest, and America is proud of the business situation it is experiencing, will forever remain a terrible symbol of the true spirit, in which this world victory was led against Germany. When the trashy phrases of world culture and world peace resound from the American continent, we know that it all springs from the same unscrupulous profit-making spirit as it did back in 1917. America entered the war in 1917, but committees had already been formed in 1915 to deal with the whole Prepare war organization and war economy and take them into their hands. At its head was the Jew Bernhard Baruch, the real economic dictator of the United States under President Wilson. There was no business and no order that was not under his control, he made his Jewish comrades masters of the most diverse war economies and trained an army of industrial spies in American industry for Jewish high finance. The greatest parable for what to think of today's hypocritical phrases from America is that it is the same Jew Bernhard Baruch who is again one of the political leaders of North America and the decisive advisor to the responsible authorities. Again a great deal of organizational work is going through his hands in order to bring in a new, immense war business for the Jewish and other capitalists. – One of the richest countries in the world has around 10 million unemployed. Twelve billion dollars have been stolen from the American people in recent years with the promise of overcoming this social hardship. However, under Bernhard Baruch, Frankfurter and comrades, the number of American unemployed has not decreased but increased. Of the 12 billion dollars, however, the American nation does not yet know where it has gone. New York is now a third Jewish city. Almost two and a half million Jews live here concentrated. New parasites are being delegated from the great Jewish money centers to key positions in the administration and economy of the United States. They are so prevalent in life and the press today that the true opinion of the decent American people can very rarely penetrate. Here, Judaism followed a principle which the "Jewish Press Center" in Zurich put into words in No. 317/1924: "American Judaism adheres to the old Jewish political wisdom that the Jewish element should be represented in all parties should, even in parties where the opponent dominates. " With financial support on all sides, today's warmongers try to prevent the awakening of the American people and strive to prevent America from developing into a well-structured and self-contained state by repeatedly trying to re-enter world trade with one goal to let America bleed for itself too, in order to carry out the business that Bernhard Baruch once started in 1917 again. And the propaganda speeches for particularly prominent personalities is done by the head of propaganda of the Democratic Party, the Jew Charles Michelsson.

13. Authority in historical life arises only through people's belief, first in a great personality, then in the correctness of a learned ideal. A strong belief, once awakened, can generate many creative faculties, and such belief often persists beyond many crises of the idea in question. Thus the democratic idea had undoubtedly acquired an authority through the awakened faith of many millions, quite apart from the intrinsic value of its object, and – as I said – this authority stood before the judgment of the new mankind and the judgment of history at Versailles. So what collapsed there, and this realization will no longer be stopped, was not only a collapse of confidence in the politics of the Entente of that time, but the collapse of a moral authority in general that presumed to want to reorganize Europe.

14. We knew that the victory over this disgrace at Versailles in 1933 would bring us mad hatred from the rest of the world. We knew that the people and powers that we had to overcome here in order to save Germany still held many positions of power in other countries. And we can say that what the Führer has achieved in these years was not given to us. As much as we have always acknowledged when courageous voices report themselves abroad, pointing out the injustices against Germany and the necessity of a revision of the terrible dictates, these voices have never become political force. Step by step the freedom of the German people had to be wrested from those powers which today speak bombastically of the freedom of the peoples as the basis of their worldview and politics. It is a symbol of world history that those international powers who had almost pushed Germany into the abyss are at work again in these world democracies in order to continue this previously so successful business of falsifying ideas.

15. One should now have believed that overcoming the chaos, at least with calm consideration, would have led church circles abroad to the judgment that this consolidation of Central Europe had created the possibility of an internal cultural renewal. On the other hand, unfortunately, we also see here that some church forces want to ally themselves against us, of all people, against whose ideological stance they themselves have allegedly fought for decades. For over a century, the Roman Catholic Church has called Freemasonry its mortal enemy. The Masonic Revolution of 1789 persecuted and shot the priests; French Masonic legislation in the 19th century was bitterly opposed by the Church. The same ideological Masonic forces have undoubtedly ruled the United States for decades. In spite of everything, we had to experience that at the end of 1938 a declaration by the bishops appeared there, in which it was stated that the cause of democracy is also the matter of the church. Concerned, genuinely religious forces within Protestantism and Catholicism are almost silenced by the power of the other. In France itself, the Archbishop of Paris, Cardinal Verdier, is at the head of the French clergy. After the annexation of the Ostmark, he declared furiously that if France had been powerful enough, it would have prevented this rape of Austria, as he put it, by all means. At the beginning of this year he held a large mass rally in Paris and said: Providence has once again given France a high task of defending the great values of God, freedom and brotherhood. And after a so-called justification of this view he said literally: "So you see, the Church, the great democracies, France and her empire are the defenders of the Christian order in the world today. . ." He also called for "respect for the human personality. . . that is inspired by the fundamental equality of all human beings and all races Together they want to preserve this Christian civilization, which consists of equality, freedom, justice and charity. May God grant that they resolutely dedicate the riches and powers that the Lord God has given them to this glorious crusade! "

16. Here, too, the most appointed representative of this Church in France has proclaimed the necessity of the Church's association with Freemasonry, all Jews and all stock market speculators. Everything that looked like a hundred years after so-called ideological struggles between Church and Freemasonry has fallen and together an ideological popular front is now marching on a "splendid crusade" against National Socialist Germany in order to prevent the rebirth of the German people.

17. We believe, in the long run, that this undeniable alliance represents an extraordinary discrediting of the ecclesiastical authority which the clergy pretend to represent. We can state with satisfaction, that in other countries close to Germany, having recognized the new spiritual and political situation, many church leaders have come to the opposite conclusion and are trying to go with the sense of time of a new European awakening. Because history will one day have to declare that an alliance of a religious community with stock market speculators and Jewish agitators was probably the worst thing that can be imagined as an alliance of a church that wants to represent morality and religion.

18. All of these considerations now lead to a problem of truly historical proportions, namely the question of where Europe is still being defended today and how it became possible for states that had their focus entirely outside Europe to claim today in the name of the European To speak to the continent and at the same time to proclaim their ideas as his ideas.

19. The National Socialist movement emerged in the midst of the greatest collapse in German history, so it had to give itself an account of the forces of world politics more directly than other political movements and, at the same time, more urgently than all the others to look for ways to restore the German nation to power and greatness . In the midst of these problems that arise in our struggle for life, we can today distinguish between those that move all European, but also the peoples of America, and others whose positive form of solution cannot be striven for in general, but only brought about on the basis of certain different racial character traits and national political traditions can.

20. In a speech I recently gave to the diplomats and the world press in Berlin, I emphasized that, contrary to many claims, National Socialism, as a direct national German idea, does not seek to spread to other peoples. Rather, we believe that what we call the National Socialist worldview in a positive sense is an entirely original response from the German people in the 20th century to the fate of our time, just as fascism is the Italian response of its own kind. So we are not universalistic in the sense that we now want to impose the thoughts and expressions of our movement on other peoples, as democracies are still trying to do today. Quite the opposite: with regard to such development possibilities, our movement is careful not to transform itself into an international "National Socialist" federation, which would then have to decide, like a church council, what is true and what is not true National Socialism. The judgment on such a question belongs only to ourselves. No movement in any other country should be called National Socialism, since we naturally cannot influence their worldview and forms of expression.

21. There are, however, a number of world problems which, as questions of fate, are posed, initially from the negative side, not to the German people alone, but also to most of the other peoples. As previously noted, Judaism has risen to financial domination over economic power and thus at the same time to enormous political influence in many states, and uses this power as revolutionary pressure on the democratic bourgeoisie to make more and more concessions in the states that call themselves humanitarian blackmail. This world-political situation, which some peoples are familiar with, but with

which they come to terms in the belief that the Jewish and, for example, the Anglo-Saxon or French interests can harmonize, has hitherto prevented a general strong counter-movement from becoming victorious. The inadequate knowledge of racial science and the stupid disregard of the racial laws further led to the fact that one, put to sleep and paralyzed by the eternal repetition of the slogans of 1789, was unable to understand the nature of human wills and drives. The general attitude towards the new state structure of Germany, which was necessary to save the German nation, and the creation of a state based on a new ideological basis has now caused a violent volcanic shock in all democracies.

22a. If, in these weeks in particular, we can see a renewed, almost hysterical aggression against the National Socialist German Reich, we are convinced that behind all political and so-called moral arguments stands the feeling that the worldview on which the democracies are based is difficult today shaken, partly already visibly cracked. The ruling personalities feel ideologically attacked by the new life and fear, clearly sucked out, that with the waning belief in their ideology their own position of power could also be shattered. Because the various statesmen are leaders of certain political parties or party groups. These parties proclaim a certain political, but also intellectual, cultural and ideological program. With the help of these programs, today's party leaders have entered the state executive and have the feeling that if belief in the doctrine they preach were to fade, their whole spiritual and political existence would have to dissolve into nothing. If these gentlemen would now deal creatively with the new thoughts of our time, they could possibly also help bring about a political renewal of their people by renewing their own thinking. The hallmark of our time, however, is that these people are obviously already too rotten inwardly to be able to think more deeply about the nature and struggles of our time. You can see the enormous social hardships - the 10 million unemployed in the United States alone are a symbol that a new world can no longer be built with the old ideas - but nevertheless the old recipes of political alchemy are still stupidly proclaimed.

22b. But because the gentlemen instinctively feel the inner impotence of their spiritual attitude somehow, this complex translates into an outwardly almost hysterical shouting towards those states which have taught an internal renewal and state rebirth and which in fact already realizes it. H. who have solved those problems before which the richest countries in the world are still helpless. The people who so palpably embody a dying past now still have the presumption to equate their old world of thought with Europe and humanity in general. In doing so, they forget that there is a different conception of fate, a completely different view of the world than the one under whose spell the peoples of Western Europe grew up in the last centuries. It can be said that the two western democracies saw the fate of Europe embodied by their existence for almost 400 years, because the peoples in the West represented this Europe visibly to the whole world across the oceans, as it were. If one asks oneself how this came about, one of the most important problems of historical development is raised, but at the same time the idea of Europe is at the center of the decision. Contrary to the old doctrine of history, racial studies and prehistory have shown today that the country of birth of all Aryan peoples is Europe and that the great migrations from central and northern Europe went to the south-east and south-west; with it also the cultural foundations. From this perspective, Greece and Rome appear as the first conscious defenders of European soil, indeed as far-reaching outposts of this venerable continent. In this

pioneering position, in the struggle with the Middle East and Africa, they grew up creatively, but in this defense they used up their reserves until creative forces arose again from the sources in the north and this time redesigned the entire continent. The Germanic tribes, native to Europe, founded these states until a tremendous fate gave the whole migrations a different meaning and a new direction. The first Gothic empire, once created on a large scale between the Baltic Sea and the Black Sea, which was preparing to form a huge complete structure of Europe in the east, was destroyed before its final form by the sudden invasion of the Huns. The greater part of the Goths now, the other way around, took a direction to the west, dragging the other peoples with them and driving the tribes that used to live in its west before them.

22c. The Goths learned about this militant wandering, and with them the other Teutons, who know the long-distance effect of the idea of a large, politically strong empire, saw the monumental stone architecture of the Greeks and Romans. And in powerful creativity, the Palatinate, castles, cities and cathedrals emerged as a symbol of a new state will, the German Empire now becomes the symbol and patron of the European continent. Then, after centuries of construction, a new fate emerges: a new world is discovered in the west behind the ocean, new trade routes and colonization opportunities open up, the old roads via Venice, Augsburg and Nuremberg become deserted, the riches of India and America are transported to Europe by sea brought. Spain and Portugal, Holland, France and England, the states on the edge of Europe, suddenly became the ruling outposts of the continent. And like a giant sucker, the discovered, mysterious America has drawn millions of Europeans across the Atlantic Ocean over the centuries. Since then, a part of Europe, which is only its periphery, has identified itself and its fate with the entire continent and its interests. While Central Europe is embroiled in ideological struggles and acquiesced in state politics, England is building up her empire boldly and brutally and forcing the world to outright recognize her interests as the embodiment of humanity and the insular anomaly of British life as wisdom. German forces are involved in research, in conquering, but they cannot make the results of their efforts fruitful for the German people. A General Steuben, through the organization of the American army, decides the victory of American freedom; Washington's bodyguards speak almost exclusively German; the first printed proclamation of American freedoms is in German. These powers benefit others. A conception of the state, way of life and the world is now growing in this huge American area, which today boldly presumes to be exemplary for Europeans as well. In order to conquer these spaces one day, it took adventurous natures, daring characters on their own, the whole sum of ruthless individual strength could be pushed into the endless forests and onto the prairies of North America without these energies beginning to collide in space. But the development has now taken the course that these large spaces are gradually being filled and that with it the principles, which in the 18th century and most of the 19th century were inspiring for life and therefore correct, are hostile to life at the moment and became culture-inhibiting when the rooms were no longer free everywhere for settlement and conquest. That means: the problem of the state as a force that integrates the individual will into a whole begins to emerge clearly at the turn of the 20th century. To this day, however, this problem has not yet been fully understood in the United States. The absolute freedom of the pioneering days is still repeatedly taught and taught, and yet inwardly one has to admit that this very freedom has long been transformed into the scramble-free plundering by capitalist robbery and that instead of an internally recognized state authority only the fear of the baton of the police stepped.

22d. Theoretically one still teaches the equality of races, but life has shown that a distinction between black and white asserts itself despite these superficial phrases as a sign of the healthy reaction of a half-

awake instinct against the gossip of bygone days that has become meaningless. This ubiquitous contradiction between idea and reality therefore gives the United States today the character of a deep untruthfulness, and the dark feeling of this state characterizes the so-called "statesmanlike speeches" with hypocritical anger, which we have been able to observe again and again in these weeks.

23. But despite these facts that are evident to us today, the historical result remains that peoples who once stood on the periphery of European fate (Rainald von Dassel called the kings of France and England "little kings") have come to the fore and until now believed that they could identify their history with that of the whole of Europe and force their "ideas" on all other nations, as was attempted in Versailles. In addition, it shows that a conception of life that is already dying inwardly in America, based on these marginal peoples, is now faced with speaking into real Europe, which can no longer be called childish, but only aged childish.

24. Compared to this 400 year old development, the real European mission of the empire has never completely ceased. For we only need to utter words like Marienburg, Liegnitz or Vienna to denote facts of a permanent defense of Europe, which concentrated on these crucial points. Like the Goths once upon a time by the Huns, the Kiev Varangian Empire was later flooded by the Mongols, and the waves of this incursion reached far into Silesia. The Turks, today a people living within national boundaries, also took hold of the chambers of the heart of Europe and could only be pushed out of the unfamiliar area or made safe with the combined effort of the best European forces. And in our days there is another decisive turning point! We can mark it in such a way that the fate of Europe from the periphery, from where it was represented for 400 years, has found its center of gravity again in the actual continent. The real heart of Europe is beating again: Germany! The National Socialist movement flooded this heart with blood again and made it beat.

25. The further symbolic aspect of this fact is the following: the German Empire was once a power that was respected from Palermo to Marienburg. This empire crumbled in the course of centuries of conflict between emperors and popes, princes and bishops. New nationalities and states were formed. The Second Reich came into being; after its collapse, in the hour of a great rebirth, the Ostmark and the Sudetenland were added to the Third Reich: the protectorate of Bohemia and Moravia restored a historical state of the kind that fate had forced it a thousand years ago when Duke Wenceslaus the German King asked for his protection and there was no Great Britain and no English language at all. And in the south, on the Italian peninsula, a strong national Italy has emerged simultaneously and independently, which, in close cooperation with Germanism, today also shields Europe from democratic disintegration. From a geographical point of view, sees Europe again as a politically similar bloc as in the great German imperial era and has the task. to protect our continent and its culture as well as this. The seemingly eternal struggle between Teutons and Romans is over and has given way to a creative collaboration. It therefore means that the leading personalities of the democratic West do not understand this truly historic hour and that for a long time only small people have been found there for a huge time.

26. What is happening today from London is probably the greatest sin of the European idea, is England's betrayal of her own European father house!

27. The western democracies always speak of ideals, of freedom, humanity, civilization, and yet their entire policy in the last few decades has had no inner meaning, just as the German people no longer had any direction in their politics in the democratic age was able to find. Indeed, politics had become the continuation of business by other means; if this is called humanity or civilization on a daily basis, it does not change the essence of this fact. The German has always been great when he understood politics not only as business, but as a representation of an internally recognized order in which he could believe as a defense value. The Third Reich as a German creation did not come into being through the handling of wage disputes, not through the preaching of certain profitability programs, but through the belief in an idea. It was this firm belief that made all the victims possible; these sacrifices laid the foundation for the rebuilding of the German state, and this German Reich is supported by the belief that nowhere is Europe more consciously defended today than in National Socialist Berlin and together with us in Fascist Rome . What is emerging today, regardless of whether the dying fringe politicians believe it or not, is the beginning of a self-reflection and reorganization of Europe. This reorganization did not suddenly come about without tradition, but with its roots extends into a fate that is thousands of years old, into which our sex consciously inserted itself and took it up again in a combative manner. Fate comes in many outward forms in the course of history, but the will to confront it is an old Germanic attitude; it is also the essence of the National Socialist revolution.

28. We believe that these thoughts, represented and carried out by a large state, can also be stimulating for the numerically small peoples who, thanks to the advanced decomposition by the democratic powers, would perhaps no longer have the strength to raise the contamination on their own of their life to overcome. Because it is not only diseases that are contagious, health can also radiate life-promoting forces beyond its own organism. It is natural that the peoples who geographically directly adjoin the German Reich not only cooperate economically with the Reich, but that they also try out the experiences that we have gained in combating germs to strengthen their own prosperity and their own rebirth . As I said and emphasized at the beginning, this does not mean that the National Socialist worldview as a whole must somehow be binding on these peoples, but only that the problems mentioned were given to all peoples throughout Europe as tasks to be solved.

29. Thus the German people believe that they are today at a great turning point in their own and European history. It can no longer recognize that the business interests of the border states on the ocean can identify with the fate of Europe, but rather it establishes that the real Europe between the Baltic Sea and the Mediterranean has regained its rights.

30. That is why the development of the German people no longer appears to us to be comprehensible through a Prussian or Austrian view, no longer characterized as a Protestant or Catholic evaluation, no longer presented as a struggle between dynasties or classes, but only as a great German past; and all the various political struggles and intellectual movements were once ways or obstacles to the becoming of the German people. There were tensions of a painful, almost catastrophic kind, but they too, in the end

captured by creative people, still left creative works behind. All of our castles and cathedrals, our cities, our dramas, symphonies and sculptures are symbols of this long, great development, which today can be inserted into a great destiny, which the National Socialist movement took over and for which it was responsible in the 20th century will stand the judgment of the future.

31. Instinct and consciousness have merged into a unity in the Greater German Reich. In German history, instinct has not infrequently appeared against the conscious doctrine of various intellectual powers and the many battles of the past have often been arguments between a primal instinct and, in many cases, alien consciousnesses that could not be melted down. National Socialism finally means the victory of a worldview that does not want to restrict or even suppress this instinct of life, but instead affirms and strengthens it with full consciousness. To enforce the unity of this instinct with the conscious will forever is our inner task, which we all have to fulfill, regardless of whether we are active as political leaders, soldiers or as researchers and artists. In this spiritual and spiritual unity lies our external insurmountability, because it alone represents a new faith as a prerequisite for a common political effort. It is the guarantee for a great future as the fulfillment of the best longings of the German people. In addition to the inner rebirth and rebuilding of the German Reich, the vision of a reorganized Europe appears to us as the mission of our time. Not as the result of a fantasy that is alien to life, but as a tangible legacy of a great past, as a political possibility of the present, as a task for the future with a great vision.

32. If one examines the entire world situation today, only one hard conclusion can be drawn from the whole situation: an old age is approaching its end, and a new age has risen with great questions that cannot be dealt with with the old answers can. Anyone who wants to be able to cope with this time must be clear that it also demands a new view of the world, that this time can no longer be represented by the world view of democracy or the world view of the Middle Ages. A great fate has befallen us all, and as far as Germany is concerned, it is our task to prove ourselves worthy of that fate. We didn't just recognize these things today, but are more instinctive, perhaps earlier. borne by this will from the first day. We saw a miserably torn full, seemingly hopelessly facing collapse; We saw the most terrible signs of corruption, and the Germans gradually asked themselves whether the meaning of a thousand-year struggle, of the whole of German history, could really consist in disappearing into nothing, as it were. The fighters of the world war remembered their comrades with whom they fought for four years, those who had given their lives for Germany. Carried by the power of memory, you thought of the great hours of German history, the great empire of the Saxons and Hohenstaufen, the resurrection of Prussia, the founding of the Second Reich ...

33. And after a short slackening all this gave the German people the strength to look for new ways of salvation. In these fateful hours, not only of Germany, but also of Europe, a man appeared with a young movement that endeavored to give Germany's future a new ideal. This movement has gone to work tirelessly, has seen the damage and has the courage to push aside traditions that some still considered worthwhile when they stood in the way of a new exit. The analysis that we have made in this struggle that has been going on for 20 years has proven to be correct.

34. At this old arena in the capital of the Reich, I would like to read out a few sentences that I wrote 15 years ago in the magazine "Der Weltkampf" to corroborate today's claims. After describing the post-war situation, it says:

35. "Entire villages have sunk into the ground. Whole cities. Entire provinces have been destroyed and ravaged by poisonous shells. The most magnificent monuments of old European culture are irretrievably gone. An unspeakable misery goes through hundreds of millions. But no people have become free! Neither the betrayed nor the defeated, neither the victors nor their satellites won the war, although all the field grays, Poilus and Tommies believed they were fighting for the freedom and international status of their nation, and this idea gave them the strength to fight. They were all shamefully betrayed before the start of the fight, although it is only today that the eyes of a few are beginning to open. "

36. And further: "Regardless of possible later disputes between peoples, the leaders must gradually realize that we all have one common enemy: the Jewish red and gold international and its political pimping, as embodied in certain professional parliamentarians and certain journaillies. "

37. "This financial rule, which enslaved all peoples, has become the most shameful, but undisputed, most important fact of world politics. To shake it off and to give each nation its very own: to give the possibility of national renewal, is the essence of today's world struggle. "

38. And as a result: "But out of the chaos, out of misery and shame, the international idea was opposed to the national ideal. The victory of this ideal in all areas means the real world revolution of the twentieth century. "